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lege of worship in the synagogue, though perhaps some of the ritual ordinances might be undertaken by them, as abstinence from swine's flesh. It appears that considerable freedom was allowed to such adherents. The Jews of the Dispersion insisted only on essentials, in this following the prophets, cf. Isa. 56:1-6, who made the strangers joining Israel to stand entirely above the Law, requiring only that they recognize the God of Israel as God alone, and keep the Sabbath. The question arises, was the phrase "they that fear God" already used in the Old Testament to designate Gentile converts? This is generally answered in the affirmative, at least as regards Ps. 115:9; 118:2ff; 135:19f; and perhaps Ps. 22:23. Prof. Davidson discusses these passages, and concludes in much doubt as to whether the Old Testament uses the phrase in such a sense. Certainly its general usage is of the devout Israelites.

Samaria. Prof. Geo. A. Smith writes of this district of Palestine in *The Expositor*. The Vale of Shechem is the true physical centre of the Holy Land, from which the features of the country radiate and group themselves most clearly. Samaria is broken up into more or less isolated groups of hills, with intervening plains which, though not large, are fine and arable. The openness of Samaria is her most prominent feature, and tells most in her history. Few invaders were successfully resisted. While chariots are but seldom mentioned as in use in Judea, they appear frequently in Samaria's history, owing to the openness and accessibility of the country. For this reason also the surrounding paganism poured into and vanquished this district of Palestine. The second striking characteristic of Samaria is her central position. As to location, Jerusalem is in a comparatively out-of-the-way and uncomfortable place. It is on Mt. Ebal that one best realizes the size of the Holy Land. Hermon and the heights of Judah both within sight, while Jordan is not twenty, the coast not thirty, miles away—and that one most strongly feels the wonder of the influence of so small a territory on the history of the world. The third feature of Samaria is her connection with Eastern Palestine—Abraham and Jacob came from the East to Shechem. The trans-Jordanic provinces were occupied by the tribes from the first entrance into Canaan, and after the Disruption remained within Northern Israel. The fourth feature of Samaria is her connection with Carmel, which was from the earliest times a sanctuary, a place of retreat and of worship. It was a mount on which Jehovah stood.

On Matthew 5:21, 22. In the ordinary interpretation of this passage, says Prof. J. P. Peters, in the *Journal of Biblical Literature*, the *egō de legō* is supposed to refer to three clauses, thus (literally translated): "I say to you (1) that every one who is angry with his brother is in danger of the judgment; (2) but whosoever saith to his brother, Raca, is in danger of the Sanhedrin; (3) but whosoever saith, Thou fool, is in danger of the gehenna of fire." And it is understood that there is an accumulating, climacteric development in the thought. But as far as number 2 is concerned, it is quite the reverse of a climax. It should be interpreted as a saying attributed to "them of old time," and not to Christ. We then have the correct idea of the passage as follows: "Ye have heard that it was said by them of old, 'Thou shalt not murder, and whosoever murdereth is liable to the judgment.' But I say to you, that every one who is angry with his brother is liable to the judgment. And, it was said by them of old, 'Whosoever saith to his brother, Raca, is liable to the Sanhe-